Sound, Color, and Self-Organization

Herbert Guenther
Department of Far Eastern Studies (Emeritus)
University of Saskatchewan
Saskatoon, Saskatchewan, Canada

Abstract

In Buddhist experience-*qua*-experienced based and process-oriented thought (*rDzogs-chen*) the experiencer is an integral aspect by virtue of his being a participant, not a detached observer, in the anthropocosmic unfolding of life's mystery, variously called "reality," "Being," or "wholeness." The unfolding process passes through three phases, called "in-depth appraisals," toward a definite value of phase difference. The whole process is experienced as shifting patterns of energy in constant creative interaction with their environment through frequencies of light (color) and intensities of vibrations (sound). These fuse in the sememic-morphemic *Hūm*, symbol of the spiritual in man, that underlies all concrete manifestations.

Ich wache ja! O lasst sie walten
Die unvergleichlichen Gestalten
Wie sie dorthin mein Auge schickt
(I am awake! Oh let them reign
The incomparable figures
Sent there by my own eye).

— Johann Wolfgang von Goethe
Faust II, "At the Lower Peneios"

...the observer plays a crucial role in determining the physical nature of what is being observed. The idea of an objective reality, existing independently of an observer, which was the given in classical physics and even in relativity theory, is lost.

— Marcelo Gleiser
The Dancing Universe, p. 229

Rather, we are *virtual readers*, meaning that by the very act of being there we engage a *possible text*, and this text is the space in which we discover ourselves and others in a particular way. This discovery is the natural result of a mode of presence experienced uniquely in the very moment of "reading" the text-space. And unlike most reading experiences the only thing repeatable about such a text is this fact: The radical uniqueness of a moment of engagement in and of which we are, at the very least, co-creators. We are the possible artists of our own presence in the space.

— George Quasha & Charles Stein
(in *Gary Hill: Hand Heard / Liminal Objects)*

No matter what we are, scholars, poets, or unbiased observers scrutinizing the environing world, we are seeking in it clarity, order, and harmony. The world is seen as a text. And through texts accessible to our consciousness we interact with the world.

— V. V. Nalimov
(Realms of the Unconscious: The Enchanted Frontier, p. 26.)

THE WORLD is full of sounds and colors or, more precisely, of melodies and patterns only because Man as their creator-experiencer is there.[1] This apodictic statement is likely to meet with many objections that, in the last analysis, however, stem from ill-founded and deep-rooted assumptions and prejudices that, without exception, have led and still lead to dubious conclusions and misunderstandings, if not to say, misrepresentations of "facts." Strange as it may sound, any "fact" may

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be said to be already a misunderstanding, a misinterpretation, and a misrepresentation, because the very word "fact" means what(ever) we have "made" of what we have encountered (sensed). Subjectiveness is an ineluctable ingredient in any fact and objectiveness is a myth.

In spite of the Biblical taboo against knowledge we as Westerners still ask and love to ask questions, maybe for no other reason than that the answers we have come up with are unsatisfactory. The burning questions have always been: Who am I? Why do I exist? What does world mean? What is my role in the unfolding of world?

As a rule, we use two kinds of approaches to come to grips with the problem that we as humans pose to ourselves and others. The one which I shall call the *speculative* approach, not without a surreptitious glance at Johann Wolfgang von Goethe's dictum:[2]

> Ich sag' es dir: ein Kerl, der spekuliert,
> Ist wie ein Tier auf dürrer Heide
> Von einem bösen Geist im Kreis herumgeführt,
> Und ringsherum liegt schöne grüne Weide
> (I tell you: a bloke who speculates
> Is like an animal in a barren heath
> Chased around in circles by an evil spirit,
> While all around lie lush green pastures),

has become the dominant trend in all spheres of life in the Western cultural framework. It is reductionist to a degree and starts from the assumption of a strict separation between the observer and the observed and sets Man against the World that increasingly becomes a world minus Man. This trend is believed to have started with the ancient Greeks, in particular, with the Presocratic thinkers, a motley crowd of individuals in whom rational consciousness dawned and whose successors more or less successfully fumbled about elaborating their theme of rational inquiry.[3]

The salient features of this approach are a preoccupation with a beginning and its corollary of an author of this beginning, called God who, then, is claimed to have created the world and Man, usually in this sequence, either out of something, or out of nothing, or out of some kind of chaos.[4] Wherever and whenever a beginning and with it its author has been the subject matter of speculation, emphasis has been placed on two related notions: matter, derived from the Latin word *materia,* that itself is a translation of the Greek word *hylē,* meaning "stuff"; and substance, derived from the Latin word *substantia*, corresponding to the Greek word *hypokeimenon,* meaning "the underlying," "that which persists in contrast to that which changes."[5] In particular, from among the various interpretations of this idea the one given by Descartes has had far-reaching and devastating consequences, because Descartes' conception of a *res cogitans,* as some substance radically different and ontologically separate from another substance, the *res extensa*, does not lead to a profounder grasp of the problem that we are. It is true, Descartes' speculation has given rise to the modern conception of consciousness, but as Jan Patočka (1998) has shown:

> The primordial structure of consciousness is *ego-cogito-cogitatum*, I experiencing the experienced. To the question of who the I is Descartes now replies as if it were a question about what the *thing* that thinks is. It is *res cogitans*, *substantia cogitans*. With that he injects a metaphysical tradition into the personalistic structure. There is a sophistry here, to be sure, a four-term fallacy: *res cogitans* is understood in two senses. First, it is taken in the sense of *ego cogito*, a structural characteristic of experiencing which is the I, I who experience, the center unifying all experience. In the second sense, it is taken as a substance, a constant bearer of certain attributes, a *res* — that is, no longer as a center of experiencing. That is also the beginning of the objectification of the entire personal sphere which Descartes uncovered with his *cogito*. One entire school of psychology, the English, builds on that. We shall see how later all of modern psychology carries out a depersonalization of the personal sphere. It was with Descartes that that process began. (pp. 15-16)

Elsewhere, in the same work, Patočka states:

> The recognition that our conscious functions always have their object does not appear to be linked to the personal standpoint. Already in antiquity, the impersonal tradition (Plato's *Charmides,* Aristotle's *De Anima*) stressed the object-orientation of our vital functions. There is a differerence between seeing and the seen, between science (as one

> of life's functions) and what science knows. This difference, basic to the intentionality of consciousness, thus need not be tied to the personal dimension. Aristotle distinguishes between *aisthēsis*, the act of intuition, and *aisthēton*, that which is intuited: the color red is distinct from the seeing of red colors. Animals have *aisthēsis*, an ability, given by the nature of their vital functioning, to orient within their life's context; they have organs that make it possible. It is, we could say, the ability to reproduce an objective quality, an external object. There is a certain agreement between the object and the image. *Aisthēsis* is the ability to accept and contain within oneself a certain *eidos*, a semblance devoid of a material substance. The eye does not take in the thing physically though it does take in the same *eidos*, the same quality, so that there is here an identity of species but a difference in the material substrate. *Eidos*, quality, is the object of our functioning, it is something purely objective. It is the determination of an objective thing, Descartes' problem — what objective guarantee is there that my idea captures the thing? — does not arise at all; Aristotle overlooks it. (p. 21)

In a sense, Descartes' notion is a twisted continuation of a distinction made, but not understood, by the early and not-quite-so early Greeks. This distinction is that of the *peras* meaning "the limited" and the *apeiron* meaning "the unlimited," "the limitless," "the spatially unbounded" (in this sense first found with Anaximander). Plato quite arbitrarily branded the *apeiron* as evil and associated it with the feminine in nature, while he extolled the *peras* and associated it with the male *logos* meaning "discourse," "thought," and, above all, "reason." In this contempt of the feminine he was followed and topped by his student Aristotle whose misogynist rigmaroles were eagerly lapped up by the Christian Church Fathers and have continued having a pernicious influence on Western thinking to this very day.

Certainly, the rational-rationalistic approach that is the hallmark of all speculation, has spearheaded what has become known as science. However, science has not and does not produce "objective truths"; at its best it formalizes certain aspects of reality (whatever that may mean) in a communicable way. Having become the more or less undisputed idol of our times, science has done little, if anything, to overcome the age-old bifurcation that has afflicted mankind on each and every level of its existence. In a certain sense, this idol of our times has even aggravated the trend toward Man's dehumanization. As we now know this trend started with the Enlightenment movement of the eighteenth century that, unsuccessfully, attempted to implement a separation between science and religion that were rapidly moving (or had already moved) in the direction of a growing reductionism. As Jantsch (1980) has pointed out:

> Just as there is a "downward reductionism" to materialism, there is also an "upward reductionism," corresponding to a purely spiritual life which remains without consequences. (p. 295)

A "downward reductionism" attempts to interpret everything in terms of an individual's specific point of view that reflects the features of his rationality and sacrifices many of the world's integral aspects, impoverishes and narrows down the world as well as himself. An "upward reductionism" is a path trodden by each and every form of a theistic mysticism. Each kind of reductionism is a dead end road within a static cosmos, with garbage strewn all over the place. If this sounds shocking it is meant to shock people. Not only is every reductionism intolerant of anything else but itself, it even attempts to impose its narrow and thwarted view on everyone and everything.[6]

Nowhere is this imposition of a preconception, reductionism's *idée fixe*, more evident than in the dimension of Man's cultural sphere, of which the intellectual-spiritual is one of its multifaceted aspects in specific contexts that are different from the Western homemade brewing. To give a few examples: the historical Buddha's injunction of *caratha bhikkhave sabbabhūtānam hitāya sukhāya ca* has been traditionally rendered as "go ye, O Brethren, for the welfare and happiness of all beings" in an unabashed violation of the meaning of the verbal root *car* meaning "going about one's life and setting an example to others by it." This traditional (mis)rendering, based on the hidden assumption of a missionary travelling from place to place to sell an overevaluated idea, con-

fuses the verbal root *car* with the verbal root *gam (gacchatha)* meaning "going's movement." Worse than this mistranslation is the traditional rendering of the terms *bodhi* and *buddha* by "enlightenment" and the "enlightened one," respectively. What, then, do these terms actually mean? Both, the noun *bodhi* and the past participle *buddha,* derive from the root *budh* meaning "to wake up." Accordingly, the term *bodhi* is a process-product word that sums up the process of becoming awake and the state of being awake. Similarly, the term *buddha* is a past participle of the root *budh* and as such can be used as an adjective (a qualifier, an accidental in Aristotle's schema) as well as a noun (a substance, so qualified). This "waking up" or "being awake" is a far cry from a person's going on a speculative spree of some self-defeating rationality. It is true, this awakening carries with it the feeling of (some) luminosity as its hermeneutical assessment as *tamo vigato āloka udāpādi* "darkness gone, light has come forth" makes abundantly clear. This phrase is a phenomenologically correct description of a deeply felt experience.[7] Closest to what is meant by this Buddhist description comes our saying of someone "being alight," as when we (reductively) say that this someone's or our eyes are alight and alive and sparkling with joy.[8] But the reductionist's disregard of what someone else has to say is most evident in the self-deceptive and other-misleading rendering of the Sanskrit term *prajñā* by "wisdom" (that nowadays has become a word that drips like saliva from the lips of those who have none).[9] This term denotes one of the operators in a set of five that operate within a person's intellectual horizon coinciding with the thematic limitations set by that person's propositional-conceptual-representational mode of thinking.[10] It is best rendered as "appreciative discrimination" or, more to the point, as "analytical-appreciative awareness." And while the Westerner did not bother about what the original Buddhist texts had to say, the Buddhists never forgot the difference between the tininess of the operator called *prajñā (shes-rab* in Tibetan) and the enormousness and profoundness of what was called *jñāna (ye-shes)* operating on a level different from the thematic one.[11] This tremendous difference between *shes-rab* and *ye-shes* has been expressed in the following beautiful images:[12]

> *shes-rab* 's leaping flame
> Does away with the subject-object
> division's storm, however fiercely it may
> blow;
> *shes-rab 's* glowing spark
> Does away with the representational
> thinking's drizzle[13]

and

> *ye-shes'* radiant light of the sun
> Does away with the darkness of (spiritual)
> dullness, however thick it may be.

These are only a few examples, but the list of reductionism's misconceptions and misrepresentations could be continued *ad infinitum.*

Now, it is my contention that the above images of a leaping flame, a glowing spark, and the sun's radiant light are more than merely figurative expressions of language, ornaments of rhetoric. They point to and describe a person's visual and visionary experience at the moment of *experiencing* this light before this experience is turned into a reported experience. There are thus two meanings to our word experience: experience-as-lived (*Erleben*) and experience-as-reported (*Erfahrung*).[14] Specifically, an experience-as-lived is dynamic through and through and, unlike speculation moving within a static, closed universe, is process-oriented and ultimately open-ended. And while a speculation-based world-view is bound to postulate a beginning and even an author of its first beginning, an experience-based world-view can do without these notions: there is no beginning (and consequently also no end, apocalyptic or otherwise) and no author (be this a god or a demiurge). In contrast with the speculation-based approach to Man's problematic and precarious existence in a world alien and hostile to him, I shall call this other, experience-based and process-oriented, approach the experiential-existential approach with Man as its experiencer, rather than as its detached observer, playing an active, that is, participating role in the unfolding of life's drama.

In this approach three "in-depth appraisals" (*ting-nge-'dzin*) play a most significant role. Although we speak of three such "in-depth appraisals," none of them occurs in isolation from

the others, rather, they are interconnected with each other such as to disclose a fundamental and dynamic unity-in-difference. The Tibetan term *ting-nge-'dzin* is a compound of the onomatopoeic noun *ting-nge* meaning "a tinkling sound" and the verb *'dzin* meaning "to hold," in the double sense of this tinkling sound holding the listener spell-bound and of the listener holding to this sound that, let it be said right at the beginning, is as much sonic as it is luminous. In attending to this sound and cultivating its image, the experiencer attempts not only to learn more about what this sound has to say, but also how through it he becomes enworlded in a world that is already and always his world. In other words, by attending to and cultivating these "in-depth appraisals" that implicitly presuppose the working of some conscious-spiritual force,[15] the experiencer or, if one prefers, Man, creates himself and his world. In this creative act emphasis is on the *how* rather than on the *what*. [16]

Any attempted discussion of these "in-depth appraisals" plunges us into a dimension as yet uncharted and painstakingly avoided by most psychologists. The description of the very first phase in Man's creating himself and his world is technically referred to as the *de-bzhin-nyid-kyi ting-nge-'dzin,* meaning as far as words can convey man's pre-personal and pre-ontological attunement to and embeddedness in what is as yet an unbroken whole, the experiencer's holding to and being held by (*'dzin*) the tinkling sound (*ting-nge*), that is, if we are allowed to use this fateful word, a "just-so" (*de-bzhin-nyid*), a dynamic dimensionality on the verge of closing-in onto itself. At the danger of being misunderstood, Man's creating himself occurs within a certain mood (not to be confused with a passing whim) that, paradoxically speaking, grips him and into which he enters. And what he has to do is stated in the following distich:[17]

> First, you have to attend to and cultivate
> the dimensionality of (your life's) vibrancy
> Under the aspect of its non-objectifiableness.

This innocent-looking admonition is an extremely "packed" statement in which a number of, analytically speaking, distinct features are lumped together. From among these, the existential-ontological notion of a *chos-sku* and the existentially-functional notions of *ye-shes*, though not mentioned directly, play a significant role because of their bearing on the experiencer's lived-through experience. So, let us attempt to unpack this pre-existent complexity as its inner dynamics understood in terms of mending the divided (bifurcated) situationality of ours by restoring our lost wholeness, and of realizing our uniqueness and primordial singularity.[18] In other words, to attend to the "dimensionality of (one's) life's vibrancy" (*chos-kyi dbyings*) is to attempt to comprehend ourselves as part(s) of a whole that serves as the ground for the existence of the part(s) that themselves are unable to disclose or even "prove" the existence of the whole. This insight gives us the cue to understand two cryptic statements relating to the problem under consideration. The one is the assertion that the "location" of the *chos-sku* is this very dimensionality of life's vibrancy that, because of its vastness and undividedness and irreducibility to any content of representational thought, is likened to the open sky whose presence one must simply "take in" and "feel." The other is the insistence on the inseparability of this *Gestalt* character (*sku*), experienced as our corporeal schema, from its awareness modes (*ye-shes*) which not only determine the character of the *Gestalt*, but also re-emphasize the whole's and its parts' "intelligence" (for want of a better term). This triunity is clearly stated in the following quatrain:[19]

> When through the originary awareness
> mode that is the dimensionality of one's
> life's (and/or whole's) vibrancy and
> The originary awareness mode that is like
> a mirror
> The *chos-sku* has been realized in its reality
> [One speaks of it as the whole's] flawless
> *Gestalt*.

The two originary awareness modes, the whole's dimensionality as awareness and the mirror-like or, dynamically speaking, mirroring awareness, point to the principle of self-reflectivity as explicated by Menas Kafatos and Robert Nadeau (1990):

> Since the universe evinces on the most fundamental level an undivided wholeness, and since this wholeness in modern physical

> theory must be associated with a principle of cosmic order, or there would be no order, this whole manifests order in a self-reflective fashion. It must, in other words, be self-reflectively aware of itself as reality-in-itself to manifest the order that is the prior condition for all manifestations of being. Since consciousness in its most narrow formulation for human beings can be defined as self-reflective awareness founded upon a sense of internal consistency or order, we can safely argue that the universe is, in this sense, conscious. (pp. 178-179)

However, while the Buddhist experience-oriented and -based visionary thinkers do in principle agree with the above modern statement, they go one step further in their realization of the intrinsic nature of this "consciousness" as a hierarchically ordered three-phase or three-level process. In the usual terse and yet, by virtue of the rich imagery, highly evocative diction that no Western language can measure up to, we are told:[20]

> [1] The real(ization of) reality-in-itself is [this reality's] singularity;
> [2] The [multivalued aspects of] being alight and awake[21] [to this singularity] are, in their totality, gathered in [the feeling of] ecstasy; and
> [3] The elemental intrapsychic forces[22] are [the expression of] the rapture felt in the ecstasy of understanding what presences as an enchanting performance [by the whole's or reality's reality].
> [The above constitutes] the consummate experience of the [presence of the] three corporeally felt schemata in those who have reached the profoundest level [of their being and their understanding] by their tuning-in to wholeness.[23]

The last line in this quatrain unequivocally emphasizes the presence of the experiencer in the evolution of what is to become his triadic and hierarchically ordered existence that is both physical and spiritual. It is unfortunate that our language is or has become unable to convey this both/and by a single expression and that it always gets bogged down in a fragmentizing either/or. In the light of this shortcoming of our language, it may be argued that the above quotation outlines the spiritual (not without a tacitly admitted admixture of the physical) in terms of a process that in each of its phases has a *Gestalt* character or corporeality (*sku*), opening up an ontology that is quite different from the standard classical one. The singularity or reality-in-itself with which the above quatrain started, allows itself to be and actually has been interpreted as the *chos-sku* that by us as embodied beings is then, in view of our own corporeity, experienced and interpreted, felt and seen as a pattern (corporeality, *sku*) that is meaning (*chos*) through and through. This certainly does not mean that it is something static, even if such a descriptive term as "invariant" (*'gyur-med*) is applied to it. Rather, because of its inherent dynamics (about which more will be said later), it branches out into a pattern of intercommunication having its own *Gestalt* character and hence, because of its felt and visible impact, is termed, a corporeality (*sku*) that, fed, as it were, by the meaning that is the *chos-sku*, participates in the formation of a "new" dimensionality in which a world of possibilities comes to light and is ecstatically enjoyed (*longs*). There is now a "plurality of options" from which to choose. Their "implemention" sets up a third dimensionality or pattern (corporeality, *sku*) of phasmata (*sprul-pa*) that are felt and seen to come as inspirations and incentives to action. This latest pattern, corporeally experienced and interpreted, is referred to by the technical term *sprul-sku*. The evolution and intertwining of these three patterns is beautifully illustrated by the unknown commentator of the text from which the above quotation has been taken, as follows:[24]

> In the *chos-sku* that is like the sky there arise the *longs-sku*(s) like clouds and from it/them the *sprul-sku*(s) descend like rain.

A seemingly more physical assessment that by no means lacks spiritual implications, is given in the following exposition that starts from the premise of Man being a basically luminous being (*Lichtmensch*), constituted of five or three proto-luminous "elements" (*dangs-ma*).[25] It is in the center of these three luminous elements that there resides the triad of corporealities in their capacity of being the pre-programs of the experiencer-individual's corporeality (*sku*), voice (*gsung*), and spirit/spiritu-

ality (*thugs*) manifesting in the experiencer-individual in his capacity of being a *sprul-sku*. In order to facilitate an understanding of what is still to come, this idea of a pervasive uni-trinity with reference to its phonemic and color values may be diagrammed as in Figure 1:

Figure 1

the cosmic <—> level	the anthropic level	the phonemic value	the color value
chos-sku	*thugs*	*hūm*	blue
longs-sku	*gsung*	*āh*	red
sprul-sku	*sku*	*ōm*	white

(Here <—> means inseparability)

The seemingly more physical assessment is presented in the following relevant quatrain:[26]

> Into the center of this [triune proto-light] there has entered
> The *thig-le-chen-po byang-chub-sems*
> [In the manner of an] ornament [inserted in] melted gold or a precious stone [placed on a cushion] and
> Resides there [like] the sun [in the sky] as the vitalizing force of the dimensionality (that is life's vibrancy and meaningfulness).

What are we to understand by the crucial phrase *thig-le-chen-po byang-chub-sems* that looks like an appositional compound in which two contrary notions are welded into a single dynamic one? One thing is certain from the very beginning. In either instance we have to deal with existential-experiential, rather than ontological or even ontic, concepts. The very term *thig-le-chen-po*, as distinct from the more commonly used term *thig-le*, suggests what in modern anthropocosmic diction we would call morphogenetic *in-* formation, by which we mean how it goes with a live system in its passing from one dynamic régime into another one, not a transfer of unrelated matters from one system to another. Its thoroughly experiential character has been well expressed by Padmasambhava, one of the earliest holistic and visionary thinkers in the history of mankind, in the following words:[27]

> (This) *thig-le-chen-po* is immovable (and) non-originating,
> It is not an object for the eight (epistemology-oriented) cognitive patterns; it lies beyond (the limits set by) the intellect, and it is not something that can be made [by some maker];
> It is all-encompassing, there are no directions (by which one might orient oneself) in it, and (its wholeness) is not broken in any (conceivable) way;
> It is (Being's or the whole's pre-conceptual and pre-ontological) purity and transparency, insubstantial, a still point, fading away as soon as you approach it;[28]
> Its (challenge to be) demonstrated never ceases, but the ground (and reason) for its demonstrability is not (itself something demonstrably) objectifiable;
> Its lighting-up aspect never ceases, but the ground (and reason) for its lighting-up is not (something) found (and given).[29]

While the *thig-le-chen-po* stresses stationariness and invariance and, in the context of us as embodied beings has strong physical-physiological implications, the *byang-chub-sems* suggests movement in the sense that what is called *sems*, the "background" of the experiencer-individual's psychic life, tends to move in the direction of its original purity and clarity (*byang*) and to realize (*chub*) it. It thus has strong, though not exclusively, spiritual implications. In a certain sense, therefore, the *thig-le-chen-po* and the *byang-chub-sems* are homologous in "substance" (i.e., deriving from the same source), but complementary to each other in their existential function and significance.

In summing up the discussion of the nature and significance of the first "in-depth appraisal," with its insistence on removing whatever has disrupted the experiencer-individual's original (psychic) undivided wholeness and on realizing what is his existential meaningfulness, two points deserve mentioning. The one is an elaboration of the *thig-le-chen-po* that in spite of its characterization as being stationary and non-originating is a thoroughly dynamic concept, in terms of its similarity to gold being melted. As usual, this elaboration is couched in mythopoeic terms and in its "packed" presentation allows itself to be translated, that is, paraphrased with the help of the unknown

commentator's exegesis. The relevant passage runs as follows:[30]

> The *thig-le-chen-po*, [by virtue of its] similarity to gold being melted and
> Its similarity to a jewelled ornament being placed in it,
> [Is symbolized as] the efficacy (*thabs*) king Kun-tu-bzang-po, goodness *par excellence* [in union with the discrimination-appreciation (*shes-rab*) queen Kun-tu-bzang-mo, goodness *par excellence*, who imaged as]
> A precious stone attached to a clothes rack,[31]
> [Symbolizes] the mirror-like originary awareness mode that, whilst gazing [at her partner, the *byang-chub-sems*], does not see [him as some thing].
> [That is to say that] what is the archetypal mother is [also] the archetypal father,
> [Their] non-difference seen as a sheer light.
> The *thig-le* 's luminous elementary nature is not something-in-itself, [rather it is so that when it evolves into]
> The observable dimensionality of the sky, the three world-spheres
> Are wholly present (in it) as the *chos-sku*.

It would lead us too far away from the main topic of this first "in-depth appraisal" if we were to go into the details of this "packed" stanza. Its overall meaning is clear: the *thig-le-chen-po* remains the same in the various superpositions that mark a progression from the "immaterial" to the "material," the last stage being the immensity of the sky encompassing man's universe, a hierarchically ordered "reality" in such a manner that this universe can be said to be the excitation of field and, in this sense, is "meaning" of this field. This spaciousness carries with it a feeling of ecstasy and is experienced as such. At the same time, this spaciousness that in its felt ecstasy is beyond space-time, suggests an even more primordial space-time or, as Martin Heidegger has called it, a "time-space" that is neither wholly temporal nor wholly spatial,[32] and that as such is "sonic." This sound which the experiencer "hears" and which he also "sees," is the *Hūm* that thus doubles as a phoneme and a sememic morpheme.

The other point that deserves mentioning is summed up in a quatrain that touches on the deepest problem of what we are used to calling metaphysics that traditionally has been concerned with the question "What is this or that?" and overlooked its very core, that is the question "What is 'is'?" In the long history of Western thinking, Martin Heidegger (1889-1976) was the first philosopher to pose this question in this form ("was ist das 'ist'?") and to answer it to the effect that "all being is in Being" or, more to the point, that "being is Being."[33]

The relevant quatrain that allows itself to be translated, that is, paraphrased with the help of its unknown commentator, runs as follows:[34]

> The Dasein [by virtue of its being a superposition on] the "stuff" (of which wholeness is made and thus) the ground (of all being)
> [Is and reflects the latter's] superpattern of meaningfulness (to which such descriptions as) being caught [in samsara] and being released [in nirvana as forming the unity of a corporeally felt pattern and an originary awareness mode] do not apply.
> From time before time it has, in its spontaneous evidence,
> Been there as [the whole's] uncontrived and ultimate purity and transparency.

There are two levels to what in modern diction is termed the singularity or an undivided wholeness that makes all becoming possible. The one that affects us immediately is what is termed *gnas-lugs* which, following Heidegger, I render as Dasein (*Da*-sein), and of which its outstanding character is its meaningfulness that we as embodied beings interpret and describe in terms of our corporeity (*chos-sku*). But this *Da*-sein is already a mode (*lugs*) of presencing and thus points to its source, with which it remains united like the water of a wave with the water of the ocean.[35] In the prosaic language of quantum theory our *Da*-sein is a "superposition" that describes one of many probabilities on their way to becoming an actuality. This realm of probabilities is referred to as the whole's and, by implication, our neither-material-nor-mental dimensionality with a "superpattern of meaningfulness" (*lhag-pa'i chos-sku*) as the excitation of this, its field, whose imagery of a pattern is taken from the realm of human experience.[36] As the text states, this "superpattern of meaningfulness" is experienced beyond all ordinary experiences as the spontaneous evidence of itself, and as such is

"uncontrived" in the double sense that, not being a fiction of the mind, it cannot be improved ("cleaned up") or be vitiated ("obscured"). With respect to the "super"-pattern of meaningfulness (*lhag-pa'i chos-sku*) and the "ordinary" pattern of meaningfulness (*chos-sku*) there exists, phenomenologically speaking, a "difference-in-identity" that reflects the basic principle of complementarity as the most fundamental dynamics in any living (human) being's spiritual-psychic-mental-conscious life. In the language of mathematics, (one of Man's contemporary idols of science), the "super"-pattern of meaningfulness pertaining to the metaphysical dimension of reality-in-itself (*ngo-bo-nyid-kyi gzhi*) and the "ordinary" pattern of meaningfulness pertaining to the metaphysical dimension of the *Da* -sein (*gnas-lugs*) are isomorphic, but their isomorphism extends beyond our usual reductionist understanding of ourselves or reality in its undivided wholeness. In the process of the whole's (*ngo-bo-nyid-kyi gzhi*) closing-in on itself and becoming the *Da*-sein (*gnas-lugs*), there comes into existence, as it were, the sonorous and luminous phoneme *hūm,* to which the experiencer-listener, as yet indistinguishable from the whole, responds. His response quite literally "sets the tone" of what is to come, for the *hūm* is not only something sonorous but also something visible that gleams and radiates, in which capacity it is tied to the totality of the auditory and visionary experiencer's originary awareness modes. If we conceive of the movement from Being to *Da*-sein as a first appearance of the complementary that holds between the not-somethingness of the "ground" (*gzhi*) and the somethingness of the *Da* -sein (*gnas-lugs*) we immediately encounter another complementarity: the complementarity between the *Da*-sein (the thereness mode) and its lighting-up (*snang-lugs*) (the action mode). This lighting-up mode is described in the following quatrain:[37]

> The lighting-up mode (*snang-lugs*) lights up as the duality of samsara and nirvana:
> Its nirvanic (lighting-up aspect) is [the experiencer's] corporeally felt engage ment in what has lit up in its totality;[38]
> It wipes clean the blemishes that (still) exist on the tenth spiritual level on the part of the spiritually advanced beings.
> [This is like] looking at one's face in a mirror.[39]

In terms of its intimate experiencing this lighting-up is referred to by its descriptive appellation of an "all-around lighting-up in-depth appraisal" (*kun-tu-snang-ba'i ting-nge-'dzin*) and "explicated," if this is an appropriate term for what amounts to a laborious deciphering of codes, in the following stanza:[40]

> The archetypal mother's *bhaga* which is not something that can be proved [to be this or that],
> Radiates as the dimension of (one's) psyche which is not something that can be expressed in words.
> [It is to be made to] encompass everything
> [By virtue of it being] the originary awareness mode (presenting) the dimensionality of (the whole's) meanings (and meaningfulness).
> Out of this realm that defies any searching for it, is unprovable (as either this or that), and (yet is there as) a just-so,
> There arises the all-around lighting-up, [comparable to the all-encompassing] sky.
> From this nothing-whatsoever as the causal momentum...

The opening words in this stanza already present a "loaded" stumbling block. What are we to understand by "the archetypal mother's *bhaga*?" Let us remind ourselves of the experiencer's presence in what is described, in terms of experience, as a transition from the "just-so in-depth appraisal" to the "all-around lighting-up in-depth appraisal" and, in terms of the experiencer becoming en-worlded, as a finding of oneself in one's mother's womb. So far, so good; but unfortunately this concretistic explanation is inapplicable to what is still an imaginal ("metaphysical") dimension. The phrase "archetypal mother" is itself already a mistranslation and misrepresentation of what is intended. Firstly, in the context in which the Tibetan word *yum* is used, it refers to the feminine principle in or aspect of the whole of which a human person has the first inkling in his or her mother.[41] Secondly, the adjective "archetypal" is an unfortunate choice for rendering the *Ur-* in C. G. Jung's originally used German word *Urbild.* It reflects the Westerner's obsession with a beginning (*archē*) and a (preferably extramundane) agent who does the imprinting

(*typein*). According to Padmasambhava, whose profound insight must be credited to be the primary and principal source, the phrase "the archetypal mother's *bhaga*" means "(the whole's femininity aspect) coiled into a single vortex of ecstasy."[42] Since, furthermore, Western man has largely lost the capacity of appreciating the imaginal and is obsessed with the physically concrete that, in relation to a mother as a physical entity and sex object, leads him to identify the *bhaga* with her vulva. Nothing could be farther from what was understood by this term, which, by virtue of being a loanword from Sanskrit, already signalled the fact that something other, if not something more, was intended. It may, therefore, not be out of place to adduce the Tibetan hermeneutical exegesis of this term:[43]

> Since there is no attachment (one) speaks of *bha*,
> Since there is no desire (one) speaks of *ga*. [44]
> The understanding of the real meaning of discriminative appreciation (is referred to by) *bha*,
> The understanding of the real meaning of effectiveness (is referred to by) *ga*.
> Since there is no origination (one) speaks of *bha*,
> Since there is no cessation (one) speaks of *ga*.
> Since there is a generation of multiplicities (one) speaks of *bha*,
> Since there is a changing into everything and anything (one) speaks of *ga*.
> Since everything is encompassed by it (one) speaks of *bha*,
> (And this) grandiose phantasmagoria is spoken of as *ga*.

This interpretation of the phrase *yum-gyi bhaga* as a creative matrix does not contradict its radiance/radiation throughout the realm of a human being's psyche that, too, is such that nothing can be said *about* it unless one turns it into a *thing*-object, thereby playing into the hands of the reductionist.[45] The "psyche" as the lighting-up of the *yum-gyi bhaga*'s dimensionality is a kind of closure that is still a wide-open dimensionality of possible meanings in their process of becoming articulated by this dimensionality's originary awareness mode as its function. What has happened is a more luminous manifestation of a complementarity between the "archetypal mother's *bhaga*" and the (experiencer's) "psyche" that is as vast as its source, hence its description as an "all-around lighting-up" (*kun-tu-snang-ba*). The adverb "all-around" (*kun-tu*) underlines the fact that this lighting-up is all-encompassing and not a lighting-up of some aspect of the whole. This holistic lighting-up is prompted by the whole's inner dynamics that the experiencer as an ineluctable part of the whole (*de-bzhin*) feels as the whole's and, more specifically, his own (*rang-sems*) tenderheartedness (*snying-rje*) that reaches out to all that is or is to become.[46] This interconnectedness of the whole and its part(s) as illustrated by the feeling of tenderheartedness can be incontrovertibly rephrased by saying that a person who has no heart can also not think.

While the outcome, if I may say so, of the experiencer's involvement with the "just-so in-depth appraisal" was the realization of his existential ("structural"), corporeally felt value and meaningfulness (*chos-sku*) and its equally existential ("functional") originary awareness mode, that presented and displayed this existential reality's dimensionality of (possible) meanings (*chos-kyi dbyings-kyi ye-shes*), the outcome of the experiencer's involvement with the "all-around lighting-up in-depth appraisal" is his unfolding into an engagement in a world-horizon that, as it were, has been forecasted by the preceding static-dynamic, structure-function pattern. Its "static-structural" aspect is the experiencer's corporeally felt horizon of meanings with which he becomes engaged by the "dynamic-functional" aspects that are the mirror-like originary awareness mode (*me-long-lta-bu'i ye-shes*) that allows the possible meanings to be seen as an "as-if," clamoring for a deeper probing,[47] and the originary awareness mode that reveals the consistency of these meanings with themselves and the whole (*mnyam-pa-nyid-kyi ye-shes*).

These two "in-depth appraisals" are best described as the experiencer's intrapsychic phase transitions that occur in the wider dimension of a nothingness that is his and the whole's "ground" and that by its very dynamics is already and always on its way to manifest

itself. This process of a nothingness that just is not (*med/med-pa*),[48] n-o-t-h-i-n-g, becoming manifest, though still on a pre-egological level, is intimated by the first half in the last line of the description of the "all-around lighting-up in-depth appraisal." The continuation of this half-line, in its usual cryptic style, tells us the following about the third and last in-depth appraisal, the "sememic-morphemic causal momentum in-depth appraisal":[49]

> ...radiates in conspicuous clarity:
> The mind-psyche's own (most unique) beingness[50] radiates as (a complex of) originary awareness modes,
> (Its) dynamics' own (most unique) beingness[51] (is such that) from the sememic-morphemic *A*
> There arises the *ye-shes sems-dpa'* in (full) radiance.

The emphasis on this in-depth appraisal's luminous character should not come as a surprise. After all, we still move in a dimensionality of sheer luminosity and luminescence. The problem, at least for us, lies with the white singularity of the *A* and its originary awareness (modes) that go into the radiance of the *ye-shes sems-dpa'*. The color white has been traditionally understood as a more physical (as we would say) intrusion into the rather dull beingness of the experiencer, to which he responds at the very moment of this intrusion with some irritation as the more pronounced feature in the complexity of his libidinal-affective-emotional make-up, that itself is already a kind of the originary awareness modes' misunderstood and misplaced concreteness. What, then, are we to understand by the *ye-shes sems-dpa'* ? Structurally speaking, this phrase refers to the *sprul-sku*, the corporeally felt and seen pattern of a phasmic presence. Functionally speaking, the *sprul-sku* 's singularity combines in itself two originary awareness modes that, more than anything else, make this singularity a kind of guiding image. These two originary awareness modes are the *so-sor rtog(s)-pa'i ye-shes* and the *bya-ba grub-pa'i ye-shes*. The former is a specificity-initiating and specificity-understanding originary awareness mode that, figuratively speaking, pinpoints the task(s) lying before the experiencer in his enworldedness; the latter is the task-accomplished originary awareness mode. Speaking of the *sprul-sku* in terms of (a) *ye-shes sems-dpa'* introduces a somewhat personal element in what still goes on on a prepersonal and pre-egological level. This personal element allows us to paraphrase the descriptive phrase of what is still an inner experience by the anthropomorphic expression of "someone who has the courage (*dpa'*) to think (*sems*) in terms of the light of his originary awareness modes (*ye-shes*)." Lastly, from the perspective of the totality of the five originary awareness modes, the "name" of this third and last in-depth appraisal, "causal momentum in-depth appraisal" (*rgyu'i ting-nge-'dzin*) reveals its "secret," if I may say so. The term "causal momentum" (*rgyu*) refers back to "what went before," but, however strange it may sound, is experienced as "causing" something to happen "after" it has already occurred.

Before proceeding with a discussion of the implications of the above presentation of an evolutionary process, it may be helpful to chart its route as in the following Figure 2.

So far we have spoken of and graphically illustrated the principle of complementarity as it occurs on each level or in each phase of the whole's evolution into a subject-*qua*-subject or Self (*bdag-nyid*) that itself remains a process structure. Each level or phase in this process interacts with and interpenetrates the other so as to form a unified whole or "singularity" (*nyag-gcig*). As a matter of fact, the experience-based and process-oriented Buddhist texts never tire of speaking of the inseparability and/or indivisibility of these levels or phases.[52] It is the dynamics in these interactions and interpenetrations that makes any assumption of an agent or agency, presumed or postulated to be extraneous to it, quite unnecessary. This fundamental dynamics that makes the principles of complementarity instrumental in structuring our experienced reality, is referred to by the technical term *rtsal*, of which it is fair to say that it "acts" autocatalytically in the "intelligence" of the whole, a surpraconscious ecstatic intensity (*rig-pa*) of which the diverse originary awareness modes are its functions. This supraconscious ecstatic intensity is the whole's own (*rang*) or "eigen-" intensity (*rang-rig*).[53]

Figure 2

Being (*gzhi*)
(an undivided wholeness that has no beginning or end in time and no upper or lower limit in space)
[As such it constitutes itself as the]

⇓

Da -sein (*gnas-lugs*)
(as yet inseparable (almost) indistinguishable from Being)
[Its inner dynamics prompts its]

⇓

Lighting-up mode (*snang-lugs*)
(making its presence felt in three in-depth appraisals (*ting-nge-'dzin*) that each exemplify the principle of complementarity in the form of structure and function)

(a) the "just-so" with its *chos-sku* (structure) and its *chos-dbyings ye-shes* (function)

⇓

(b) the "all-around lighting-up" with its *longs-sku* (structure) and its *me-long-lta-bu'i* and *mnyam-nyid ye-shes* (dual function)

⇓

(c) the "causal momentum" with its *sprul-sku* (structure) and its *so-sor-rtogs-pa'i* and *bya-ba grub-pa'i ye-shes* (dual function).

Although this intensity is the subject-*qua*-subject or Self with which we tend to associate what we call consciousness, there is nothing in it that might make us jump to the unfounded and fictitious conclusion that it operates on the basis of "design" or "intent." These are aspects pertaining to a derivative or lower level of the psyche. This is clearly brought out in the following statement with its poetic imagery:[54]

> Everything is the autocatalytic dynamics of the supraconscious ecstatic intensity.
> To the (self-induced) lighting-up of this autocatalytic supraconscious ecstatic intensity
> The name "mind-psyche" is given.
> Giving it the name "mind-psyche" does not mean that it is a this or that, rather it is a radiance with nothing to curtail its range;
> [The act of introducing a] conceptual bifurcation is [the mind-psyche's] radiance and the agent [i.e., the mind-psyche] is [the mind-psyche's] nothingness.
> The lighting-up that is the (supraconscious ecstatic intensity's) autocatalytic dynamics rides on the horse that is the whole's motility (which means that)
> This motility is the autocatalytic dynamics of the supraconscious ecstatic intensity,
> [In the] center of (one's) heart [presenting a] precious eight-faceted (pattern)[55]
> The stuff (of which its inherent and pervasive) all-encompassing originary awareness mode is made
> Is present as seeds and sonic-sememic morphemes.
> It suffices to know this (to be) the stuff (of which reality is made).

The recognition of an autocatalytic dynamics (*rtsal*), whether we attempt to assess it in terms of a supraconscious ecstatic intensity (*rig-pa*) or a multivalued function complex of originary awareness modes (*ye-shes*) has important consequences. In the present context the reference to "seeds and sonic-sememic phonemes" (*sa-bon yi-ge*) is particularly significant. In order to understand the significance of these two related phenomena we have to remind ourselves of the whole's supra- or proto-luminous character that is nowhere and yet is everywhere. Its dynamics is described in beautifully evocative images in the following stanza:[56]

> From out of a five-colored halo (that has appeared out of)
> The primordial beginning's purity and transparency,[57] (a) nothingness-radiance,

There burst forth rays of light of radiant brilliance and natural beauty:
This, too, is the autocatalytic dynamics in (the multivalued function complex of) originary awareness modes.

It is these rays of light that consolidate themselves as "seeds" (*sa-bon*) and "sonic-sememic morphemes" (*yi-ge*) in their transition from out of the whole's non-temporal and non-local dimensionality into the spacetime reality of the subject-*qua* -subject or Self that yet is never an object in space and/or time. The difference between "seeds" and "sonic-sememic morphemes" is so subtle that, depending on the experiencer's preferences in reporting on them, the one can be used for the other. At the danger of overconcretization and oversimplification we may say that the "sonic-sememic morphemes" are vibrancies, while the "seeds" are concretions.[58] The following stanza may help to elucidate what has been said so far and pave the way for an understanding of what is to come:[59]

In the crown of the head of the Self [that in principle is you yourself] image a white *om* (and)
In (its) throat a red *āh* and in (its) heart a blue *hūm*.
Image the fire of the originary awareness modes in these three sonic-sememic phonemes
To be ablaze in the three colors of white, red, and blue (and by their blaze)
To singe and burn up
[a] The six seeds[60] [from which] the six classes of living beings [sprout],[61]
[b] The contaminations and obscurations [of the luminous Self effected by] the triad of body, speech, and mind,[62] (and)
[c] The sedimentations[63] in [your] unexcited mental-spiritual make-up.[64]

Without overemphasizing or oversimplifying the difference between the "sonic-sememic morphemes" and the "seeds" that, after all, are alike in their color-saturated luminous character, they are related to each other in such a way as to evoke the image of a field consisting of a center and a periphery. That is to say, the triune process structure in its "upward" movement imaged as the *om-āh-hūm* and in its "downward" movement imaged as the *hūm-āh-om*, would present a "center" (globally speaking, the axial mountain), and the *a, nr, su, tri, pre,* and *du* would present the "periphery" (globally speaking, the environing world) of which we as human beings are an integral aspect or part.[65]

Why is the *om* that sums up and emphasizes the sonic character of the *sprul-sku*, the (otherwise) corporeally felt and seen pattern of a phasmic presence, "located" in the crown of the head? One reason seems to be that the *sprul-sku* as a guiding image that helps us to interpret what is going on in and around us by making us listen to what it (he/she) has to say, is so tangibly near. In the context of the in-depth appraisals (*ting-nge-'dzin)* it is their sound that holds (*'dzin*) us and to which we hold (*'dzin*). In this sense the *sprul-sku*, "immaterial," if I may say so, reaches into us as "material" beings by drawing from the luminous dimension of possibilities as they come to presence in the "all-around"-lighting-up sonorousness, that itself already is a transformation of or disturbance in the serene "just-so" sonorousness due to its being dynamic. This dynamics is referred to as *rtsal* in the context of wholeness,[66] in the context of and with reference to the human individual (as an experiencer participating in the whole's dynamics) as *snying-rje* "circumspective heartfelt concern."[67] It goes without saying that the whole's "all-around" lighting-up and sonorousness imply a multitude of possibilities and choices.

The emphasis on the sonic character of the in-depth appraisals reveals the Buddhist existential-experiential thinker's astonishingly deep insight. It gives precedence to listening (not to be confused with hearing that is mostly concerned with acoustic garbage) over seeing, even if eventally listening and seeing intertwine. This primacy of listening shows that we as living beings are already attuned to the deepest level of our being.[68] Its sonic quality reveals the creativity of sound. The musicologist George Leonard's statement:

> Before we make music, music makes us... Music's deep structure is identical with the deep structure of all things[69]

solves the riddle of the sonic-sememic morphemes. Before we utter them, they have already fashioned us as well as the macroscopic and microscopic (personal) worlds we live in.[70]

We have spoken of the primacy of sound, but

this is not to be understood in terms of a linear sequence from sound to color. While it is permissible to speak of audible and inaudible sound (always implying a "for us"), we may, in the same breath, speak of visible and invisible color. The visible or, paradoxically speaking, the visibly invisible (or, if one prefers, invisibly visible) quality of sememic morphemes, that by their pronounced exteriorization and distance-creation contrast with the interiorization closeness-creation of sound, are listed as *a nr su tri pre du*.[71] According to the unknown commentator's exegesis the morpheme a pertains to the emergent world of the (popular) gods and is white in color; the morpheme *nr* pertains to the emergent world of mankind and is either blue or green in color;[72] the morpheme *su* pertains to the emergent world of the demigods and is yellow in color;[73] the morpheme *tri* pertains to the emergent world of the denizens of hell and is black in color; the morpheme *pre* pertains to the emergent world of the ghosts;[74] and the morpheme *du* pertains to the world of animals and is dark grey in color.

Space does not allow one to go into the many other intriguing features of the largely unknown, if not to say, suppressed and forgotten Buddhist experience-(*Erlebnis*) based thinking that by its very dynamics involves the whole's (Being's) self-organization into being/beings. Three features in this thinking stand out conspicuously: the pervasive principle of complementarity, an "inner" listening to the sound of, and an "inner" seeing of the crystalizations of the ongoing process. But what do "inner" and, by implication, "outer" mean in the context of process-oriented thinking? I do not know of any better summary of this vexing question than Novalis' (Freiherr Friedrich von Hardenberg's) aphorisms:

> Das Äussre ist ein in ein Geheimnis erhobnes Innre (vielleicht auch umgekehrt) (The external is an internal raised into a mystery [maybe it's also the other way round]),
>
> — *Fragmente*, nr. 1785 (tr. auct.)

and nr. 199 (tr. auct.)

> Das Äussre ist gleichsam nur ein verteiltes, übersetzte Innre, ein höreres Innre. (Wesen und Erscheinung)
>
> (The external seems to be only a distributed translated internal, a higher internal. [Essence and appearance]).

Notes

1. I am using the word Man with a capital letter as a generic term covering both males (men) and females (women). The abhorrence of this word by some feminists leads one to the conclusion that they will not be included in the human species because of the obnoxious presence of the word "man" in the noun-adjective "human."

2. *Faust I*, "Study," vs. 1830-33 (tr. auct.).

3. A highly readable, witty, and entertaining account and assessment of their personalities and belief systems is provided by Stewart (1997).

4. A good survey of this triadic pattern is provided by Gleiser (1997, pp. 12-18, pp. 303-309).

5. The most important definitions of this key term in Western philosophy and science are those by René Descartes (1596-1650), Benedict Spinoza (1632-1677), and Immanuel Kant (1724-1804).

6. A frightening, well-documented account of how this "tunnel vision," its elegant contemporary name as contrasted with the vulgar "political correctness," works has been presented by Dineen (1996).

7. It is worth noting that the Tibetan language distinguishes between the person who has become the Buddha (written in Western works and their Eastern imitations with a capital letter to make sure that there is some such *thing* / person), and the waking-up process and its structure. The person is referred to by the term *Sakya thub-pa* "the capable one (of) the Śakya clan." This appellation is an allusion to the Śakya clan's pride that manifested itself in their incestuous social order, that is to say, their members "dared" (*thub-pa*) to commit incest. The experience of becoming and henceforth being awake is termed *sangs-rgyas* ([darkness] gone, [light] spread). Western academics read Tibetan texts through the blindfold of "Sanskrit only," ignore the meaning of the Tibetan phrase *sangs-rgyas*, and mechanically translate it by the "Buddha(s)."

8. For a deeply probing study of Heidegger's difficult term *erlichtet,* see Levin (1988, pp. 448-449).

9. The origin of this mistranslation — there are many others — has been a rather sordid affair of an ideological, politically tainted, fundamentalism that has spilled over into academe and made its members in the humanities more and more subservient

to the age-honored taboo against knowledge.

10. For a detailed discussion of this technical term see Guenther (1989, s.v), and Guenther and Kawamura (1975, p. 37).

11. As a rule I render *ye-shes* by "originary awareness" or "originary awareness mode" — "originary" being the English form of the French *originaire*, used by Maurice Merleau-Ponty. I am, of course, fully aware that my rendering is far from satisfactory. Never does it attempt to capture the meaning of the Tibetan *ye*, an ontological term referring to a beginning before a beginning (as commonly understood). The earliest interpretation of this term is offered by Vairocana, a contemporary of Śrīsimha, the notable Chinese Hva-shang Māhāyana who was forced to leave Tibet (allegedly because he failed in the debate that was to establish the Indian form of epistemology-oriented Buddhism), in his *rDzogs-chen gsang-ba'i sgron-me'i rgyud-'grel chen-po* (The rGyud 'Bum of Vairocana, Vol. 7, pp. 111-247), itself a commentary on Śrīsimha's *Ye-shes gsang-ba sgron-me rin-po-che man-ngag-gi rgyud* (sDe-dge ed., Vol. 4, fols. 248b-257a). In Vairocana's commentary, p. 191 we read:

> *rang-la ye-nas gnas-pa'i don shes-pa ni ye-shes-kyi ngo-bo yin-pas / de gang 'das-pa go-ma-bcad*
>
> Since knowing the reality that has resided in us [as its experiencers] since time before time, is [what is meant by speaking of it as] the substance of *ye-shes*, it must never be forsaken.

This concise definition has been given a detailed exposition in the *Yang-gsang bla-na-med-pa Bairotsana'i* [that is, Vairocana] *snyan-brgyud bar-ma* (in: *rDzogs-pa chen-po dGongs-pa zang-thal*, Vol. 2, pp. 485-536, pp. 515-517). This huge collection of texts is said to have been rediscovered by Rig-'dzin rGod-kyi ldem-'phru-can (1337-1409). Another, but substantially the same definition, has been given by Klong-chen rab-'byams-pa Dri-med 'od-zer (1308-1364) in his *Tshig-don mdzod*, p. 246.

12. *Za-byed spyang-rgyal nag-mo*, 23: 20b:

> *shes-rab me-lce 'bar-ba-yis*
> *gzung-'dzin rlung-tshub 'tshubs-pa bsad*
> *shes-rab me-stag chen-po-yis*
> *nam-rtog gru-char 'bab-pa bsad*

and

> *ye-shes nyi-ma 'od-gsal-bas*
> *gti-mug mun-pa 'thibs-pa bsad*

13. There is a felt gradation of intensity in the images of a leaping flame that in its literal rendering means "a fire's tongue," and a glowing spark that in its literal rendering means "a bit of live-coal in the ashes."

14. This distinction goes back to the German philosopher-historian Wilhelm Dilthey (1833-1911). I have added the German words in parenthesis. There is a third word, *Erlebnis*, that stands halfway between *Erleben* and *Erfahrung*.

15. By using the compound conscious-spiritual I try to overcome the current narrowness of an ego-logical and ego-centric consciousness and to show that there is more to our psychic reality. This "more" is, for want of a better term, the spiritual. Speaking of a conscious universe, Kafatos and Nadeau (1990) pertinently state:

> The scientific description of nature is like a neutral screen on which we can project a seemingly endless variety of these legitimations. And yet the projections inevitably seem illusory if we allow the totality of scientific facts more authority than our need to ascribe some human meaning to them. What we mean by conscious universe is in accord with the totality of those facts, and is anthropocentric only to the extent that it does answer to the very basic human need to feel that a profound spiritual awareness of the unity with the whole cannot be deemed illusory from a scientific point of view. (p. 178)

16. This claim is amply supported by language itself. There are two terms that, though clearly referring to different psychological operations, are often lumped together in the catch-word "meditation." The one is, in its Sanskrit form, *dhyāna,* that in its Japanese pronunciation as *Zen* has spawned innumerable "meditation groups." Its aim is "concentration," "focusing" on some*thing*, technically (in Sanskrit) known as *ekāgratā* and (in Tibetan) as *rtse-gcig*, both of which terms are mechanistically translated as "one-pointedness." It moves within the framework of representational thought (which is not the whole story of the mind's working) and easily leads to some pathological fixation. The Tibetan rendering of the Sanskrit word *dhyāna* by *bsam-gtan* "a basis for representational thought processes" has captured its inherent limitations. The other term is *sgom* (*bsgom*) rendering the Sanskrit word *bhāvanā*, a causative noun derived from the root *bhū* meaning "to become" and "to be." It "describes" a process in which the experiencer participates. In this respect this term comes close to what Carl Gustav Jung has termed "active imagination." Here we deal with live images, not dead abstractions.

In connection with the imprecise use of "meditation" to cover two different and distinct functions of the mind, another imprecision that can be traced back to the Age of Enlightenment's failure, is that of phenomenology and theology. (There is hardly any work on modern physics, claiming to deal with

"facts," that does not indulge in theological speculation despite its disclaimer.) Here Martin Heidegger's remarks in his *Being and Time* are worth noting. On p. 10 he states:

> *Theology* is seeking a more primordial interpretation of man's Being towards God, prescribed by the meaning of faith itself and remaining within it. It is slowly beginning to understand once more Luther's insight that the "foundation" on which its system of dogma rests has not arisen from an inquiry in which faith is primary, and that conceptually this "foundation" not only is inadequate for the problematic of theology, but conceals and distorts it.

And on p. 28 he declares:

> Thus the term "phenomenology" expresses a maxim which can be formulated as "To the things themselves!" It is opposed to all free-floating constructions and accidental findings; it is opposed to taking over any conceptions which only seem to have been demonstrated; it is opposed to those pseudo-questions which parade themselves as "problems," often for generations at a time.

It is on pp. 34f. that he sharply differentiates between theology and phenomenology:

> Thus the term "phenomenology" is quite different in its meaning from expressions such as theology and the like. Those terms designate the objects of their respective sciences according to the subject-matter which they comprise at the time [in ihrer jeweiligen Sachhaltigkeit]. "Phenomenology" neither designates the object of its researches, nor characterizes the subject-matter thus comprised. The word merely informs us of the "*how*" with which *what* is to be treated in this science gets exhibited and handled. To have a science "of" phenomena means to grasp its objects *in such a way* that everything about them which is up for discussion must be treated by exhibiting it directly and demonstrating it directly.

Lastly, concerning the term "phenomenon," the assessment of the physicist John A. Wheeler's use of it by Bernard d'Espagnat (1991) may be quoted:

> Consequently, Wheeler urges us "to abandon for the foundation of existence a physics hardware located 'out there' and to put in instead a 'meaning' software located who knows where." (p. 154)

17. *dPal Khrag-'thung gal-po* 19: 99b:

> *dang-por chos-kyi dbyings-nyid-la*
> *dmigs-pa-med-pa'i don-gyis bsgom*

18. Here a word of caution is necessary. "Singularity" must under no circumstances be understood numerically. To do so would, in philosophical and psychologial terms, lead us into solipsism and autism.

19. *dPal Khrag-'thung gal-po*, 19: 13b:

> *chos-kyi dbyings-kyi ye-shes dang*
> *me-long-lta-bu'i ye-shes-kyis*
> *chos-kyi sku yang 'grub-pa-na*
> *yang-dag chos-sku dri-ma-med*

20. *dPal Khrag-'thung gal-po*, 19: 8ab:

> *yang-dag-grub-pa gcig-pu-nyid*
> *sangs-rgyas bde-chen kun-'dus-pa*
> *mkha'-'gro sgyu-ma bde-mchog bde*
> *rnal-byor zab-mo'i sku-gsum rdzogs*

21. "Being alight and awake" attempts to convey the meaning of the Tibetan term *sangs-rgyas* "(darkness gone — light spread far and wide)" while simultaneously catering to the meaning of the Sanskrit word *bodhi* "becoming and being awake."

22. The Tibetan term *mkha'-'gro* is ambivalent. It is a descriptor that according to our grammatical categories may be used as either a masculine or feminine noun. If understood as referring to the feminine aspect it is usually given as *mkha'-'gro-ma*. The latter's corresponding Sanskrit word *ḍākinī* (Anglicized as dakini) has, with due respect to the taboo against knowledge, found the most hilarious "translations" — "sky-walker," "sky-dancer" (based on confusing *'gro* "to go," "to walk" with *bro* "to dance." Furthermore, the word *ḍākinī* is a derivative of the word *ḍāka* which is a local (*déśī*) word for *jñāna* meaning "experiential knowledge." So, breaking the time-honored taboo against knowledge, we may ask what does the word *mkha'-'gro-(ma)* mean or what was understood by this descriptor? The answer is succinctly given in the *dPal Khrag-'thung gal-po*, 19: 12a:

> *yul-med chos-nyid nam-mkha'-la*
> *rten-med rig-pa rnam-par 'gro*
>
> In (Being's) creativity (that has) nothing to do with any locale and is (figuratively speaking as vast as) the sky
> There goes (Being's) supraconscious ecstatic intensity into specifics.

According to the unknown commentator the "specifics" are modes of comportment and concerned actions pertaining to the four resonance domains that together with the central resonance domain or evolutionary thrust constitute the individual's pre-personal complexity.

23. This lengthy paraphrase of the term *rnal-'byor zab-mo* is based on the commentator's exegesis *dPal Khrag-'thung gal-po*, 19: 16a:

> *rnal-'byor-pa'i thugs zab-mo rang-la snang-bas-na*

> Since the spirit/spirituality of him whose psychic potential [remains] linked (*'byor*) with (its source) the whole's still point (*rnal*) presences (itself) to itself in its profoundness,...

24. *dPal Khrag-'thung gal-po*, 19: 20a. The Tibetan version runs as follows:

> *chos-sku nam-mkha' lta-bu-la longs-sku sprin*
> *'dra-la sprul-sku char-bzhin 'bab*

These words are meant to explain in concrete terms the imaginative-imaginal statement in the basic text:

> *mkha'-'gro sprul-pa'i sku yin-pas*
> *'gro-la ji-ltar snang-mdzad-pa*
> *sgyu-ma-mkhan dang 'dra-bar sprul*

> Since [reality-in-itself manifests as a welter of] *mkha'-'gro* [enchantments] in the [guise of the] *sprul-sku*
> [Its] manifestations of how it [rectifies the errant] beings
> Are [themselves] phasmata similar to a magician's conjurations.

25. The number five refers to the "elemental forces" (*'byung-ba*) in their aspects of being luminous phenomena displaying different hues. The number three refers to a "selection" from the five elemental forces in their more physiological aspects, while yet retaining their luminous character. They are with specific reference to the live individual this individual's network of veins (*rtsa*), the blood (*khrag*) pulsing through them, and his breath (*dbugs*).

26. *dPal Khrag-'thung gal-po*, 19: 21b:

> *de-yi dkyil-na bzhugs-pa ni*
> *thig-le-chen-po byang-chub-sems*
> *gser-zhun ze-ka ke-ke-ru*
> *nyi-ma chos-dbyings snying-por bzhugs*

27. *Thig-le ye-shes bcud-spungs sgron-ma 'od-'bar-ba*, 2: 318b:

> *thig-le-chen-po mi-g.yo mi-'byung*
> *tshogs-brgyad yul min blo-'das byar-med-pa'o*
> *kun-khyab phyogs-med gang-yang rgya-ma-chad*
> *ka-dag dngos-med rnal-ma zang-ka de*
> *mtshon-bya ma-'gags mtshon-gzhi mi-dmigs-so*
> *snang-cha ma-'gags snang-gzhi ma-grub-bo*

28. This paraphrase of the technical term *zang-ka*, not listed in any of the available dictionaries, though frequently occurring in Padmasambhava's writings in the above combination of technical terms, was suggested to me, when I was still in India, by elderly and knowledgeable lamas of the rNying-ma tradition.

29. In view of the *thig-le-chen-po'* s existential-experiential character this definition of it calls to mind the explication of the German word *Existenz* by Karl Jaspers (1967):

> Existenz is the never objectified source of my thoughts and actions. It is that whereof I speak in trains of thought that involve no cognition. It is what *relates to itself*, [italics mine], and thus to its transcendence...(I, p. 56)

30. *dPal Khrag-'thung gal-po*, 19: 154a:

> *thig-le-chen-po gser-zhun 'dra-ba dang*
> *rin-chen ze'u bcug 'dra-ba'i*
> *thabs-kyi rgyal-po kun-tu-bzang*
> *rin-chen ke-ke-ru gdang btags*
> *me-long-ye-shes bltas mthong-med*
> *yum-nyid gang yin yab-nyid-de*
> *tha-dad ma-yin 'od-du mthong*
> *thig-le dangs-ma rang-bzhin-med*
> *nam-mkha'i gzugs-su khams-gsum kun*
> *chos-kyi sku-la rab-tu gnas*

31. The parallel version, rendered into English with the commentator's gloss on p. 18 n. 30, differs slightly from the version given above. The idea of the inseparability of the two "items" is the same, but in this instance the inseparability is that of the male Kun-tu-bzang-po standing erect with the female Kun-tu-bzang-mo embracing her male partner tightly.

32. See Abram (1996, p. 205) for the reference to Heidegger's conception.

33. See the relevant quotations from Heidegger's writings in George Steiner, *Martin Heidegger*, p. 25, as quoted in Kafatos and Nadeau (1990, p. 122). Moving away from philosophy into the realm of psychology (whatever this term may nowadays mean in the welter of erroneous and pathological claims), we may mention Lancelot Law Whyte who, making use of the terms "conscious" and "unconscious," in his *The Universe of Experience*, p. 106, admits that they are misleading and then, on the same page, continues making the following important statement:

> Unconscious mental processes do not constitute one indivisible realm, but form a hierarchy of processes, successive levels being characterized by different functions. For example, it is reasonable to assume a highly general or "deepest" and usually unconscious level underlying all mental activities, and a series of more specific levels, more frequently becoming conscious. If this is so, the dichotomy conscious/unconscious is mistaken and must frequently be misleading, because even the deepest level may on special occasions become conscious — for example, as a sense of pervasive unity, bringing transcendent joy — while

on the other hand factors that have been normally conscious may fade and for a time become unconscious.

Similar ideas run through the writings of the late Russian mathematician V. V. Nalimov and, specifically, in the text and Figure 1 of his "Constructivist Aspects of a Mathematical Model of Consciousness" (1997).

Against this Western bifurcation Buddhist process-oriented thinking has the advantage that it bases itself on the principle of complementarity in its assessment of reality.

34. *dPal Khrag-'thung gal-po*, 19: 21b:

gnas-lugs ngo-bo-nyid-kyi gzhi
lhag-pa'i chos-sku bcing grol med
ye-nas lhun-gyis-grub-pa-la
ma-bcos ka-dag-chen-por gnas

35. Erich Jantsch (1975) has expressed this dynamic interconnectedness in almost lyrical terms:

> ...we *are* the stream, source and flow, carrier and carried, the whole stream and yet only part of it — as a water molecule is the river and yet only part of it. (p. 99)

36. The Tibetan term *lhag-pa'i chos-sku* is a hapax legomenon and found only in the quoted passage. According to the unknown commentator's exegesis of this passage, this term is synonymous with the phrase *yang-dag-grub-pa gcig-pu-nyid* which I paraphrased earlier by "the real(ization of) reality-in-itself is [this reality's] singularity." (See p. 72.) The paraphrase of the term *ngo-bo-nyid* by "the neither-material-nor-mental dimensionality" that is the "stuff" of which the universe with us included is made, attempts to avoid its mistranslations by either "substance" or "matter." So, what then is this "stuff?" Maybe it is just nothing, but certainly not *some* nothing.

37. *dPal Khrag-'thung gal-po*, 19: 21b-22a:

snang-lugs 'khor-'das gnyis-su snang
'das-pa longs-spyod-rdzogs-pa'i sku
sa-pa'i byang-sems [221a] *sgrib sbyang-mdzad*
me-long byad-kyi dkyil-'khor-can

38. According to the commentator's gloss this lighting-up as samsara relates to those who have no *in* -tuitive understanding of Being as such, while the lighting-up as nirvana relates to those who have the *in* -tuitive understanding. The nirvanic lighting-up aspect relates to both the "spiritually advanced" beings and the ordinary beings in the six forms of life. In particular, this corporeally-felt engagement in what has lit up in its totality pertains to the "spiritually advanced" beings, specifically those on the so-called tenth level, whose intellectual obscurations, similar to a thin veil of white silk, it wipes out. Ordinary beings are guided by the luminous (phasmic) manifestations (*sprul-sku*) of this supraordinate *longs-sku.* The relationship between the *longs-sku* and the *sprul-sku* again illustrates the principle of complementarity.

39. The commentator explains this terse statement to the effect that just as a person looking at his face in a mirror detects any blemish, so the spiritually advanced person looking at the Teacher *par excellence* recognizes his own shortcomings. This recognition is his being gathered in the ecstasy of becoming *erlichtet* (alight).

40. *dPal Khrag-'thung gal-po*, 19: 99b:

bsgrub-med yum-gyi bhaga-la
brjod-med sems-kyi ngang-du gsal
chos-kyi dbyings-kyi ye-shes-kyis
thams-cad-du yang khyab-par bya
btsal-med ma-bsgrubs ji-bzhin-las
kun-snang nam-mkha'i mtshan-nyid 'byung
med-pa'i rgyu-las...

41. In this context see the significant statement in the *Srid-pa'i mtsho-bzhi'i rgyud*, 23: 86a:

bdag-gi gab-pa'i thig-le-las
bla-na-med-pa'i yab-yum gnyis
pha-ma med-pa'i sngon-du byung

From my mysterious zero-point energy of the creative vacuum
There has originated the incomparable father-mother pair
Before there was any ("real") father-mother pair.

42. *sPros-bral don-gsal*, 1: 38a:

yum-gyi bhaga bde-klong gcig-tu 'khyil

43. *Thugs-kyi yang-snying ma-mo 'bum-tig*, 23: 130a:

chags-pa med-pas bha zhes-bya
'dod-pa med-pas ga zhes-bya
shes-rab don rtogs bha zhes-bya
thabs-kyi don rtogs ga zhes-bya
skye-ba med-pas bha zhes-bya
'gag-pa med-pas ga zhes-bya
sna-tshogs 'byung-bas bha zhes-bya
cir yang 'gyur-bas ga zhes-bya
kun-la khyab-pas bha zhes-bya
rdzu-'phrul chen-po ga zhes-bya

44. From the viewpoint of the Sanskrit language these two lines are an inversion of the word *rāga* that in its Tibetan rendering as *'dod-chags* is a psychologically correct understanding of what we mean by "love" or "passion." We first desire someone or something and then cling to him/her or it.

45. The phrase *sems-kyi ngang*, rendered in English as "the dimension of (one's) psyche," contains one of the most difficult terms, namely, *sems*, that is used synonymously with *sems-nyid*, *rang-sems*, *rang-gi sems*, *rang-gi sems-nyid*, and only the context in which it is used, decides which of its nuances is intended. Our "one's" to render *rang-(gi)* is prone to create a misconception. It is not so that "one's" implies someone and *sems* some other entity; *rang* is a reflexive term and "qualifies" *sems* in and as its self-being, in which case it is synonymous with *rgyud*. On the meaning of this term see above note 29. It goes without saying that *sems / sems-nyid* is wider in connotation than what we usually understand by "mind" or "thinking."

46. The Tibetan term is usually rendered by "compassion" or "sympathy." A closer look at what the Tibetan term professes shows that its traditional English rendering is incompatible with its actual meaning. The Tibetan term is made up of two nouns "heart" and "master" (*rje*), which means that the heart is the master in all dealings with the world in a most positive manner. By contrast, our "compassion" and "sympathy" stress the negativity of joint (com-, sym-) suffering (passion, pathos).

47. The *lta-bu* "like" in the compound *me-long-lta-bu* is significant. In Eastern thinking the mirror is not so much a passive reflector as a dynamic revealer. If for simplicity's sake we conceive of the *chos-kyi dbyings-kyi ye-shes* as the Self ("subject self") and the *me-long-lta-bu'i ye-shes* as the self ("object self"), the remarks by Kafatos and Nadeau (1990, p. 131) gain added significance:

> Bohr then suggests that the "subject self" is analogous to a multivalued function of a complex variable, and the "object self" is analogous to the process of mapping the function onto a single plane of objectivity. When we attempt to describe the subject self, we are, in effect, "mapping" that meaning onto the "plane" of objectivity in a manner analogous to mapping the complex point onto a plane of objectivity in order to determine the value of the complex function. In both examples, we are trying to translate the subject into the object...We perpetually construct out of the infinity of values resident in the subject self the objectified, or defined object self. Although this object self is a function of and expresses the subject self, our maps, or descriptions, of the subject self do not and cannot contain or completely define that self.

48. This is one of the key notions in Padmasambhava's thinking and writings (see Guenther, 1996, p. 73). The radicalism of Padmasambhava's *med / med-pa* is reminiscent of the radicalism of the foremost Gnostic thinker Basilides, on whom see Lacarriere (1989/1991, pp. 60-61). The Buddhist use of this *med / med-pa* makes it abundantly clear that it has nothing to do with the Christian notion of a *creatio ex nihilo*.

49. *dPal Khrag-'thung gal-po*, 19: 100a:

> *...mngon gsal-ba*
> *sems-kyi rang-bzhin ye-shes gsal*
> *dam-pa'i rang-bzhin A-las ni*
> *ye-shes-sems-dpa' gsal-bar shar*

50. The phrase *sems-kyi rang-bzhin* is made up of two equally difficult terms: *sems* about whose multiple "meanings" see above note 45, and *rang-bzhin* made up of the reflexive pronoun *rang* ("self," "own," German *eigen*) and the continuative particle *bzhin*. Paraphrased in phenomenological-hermeneutic diction this compound describes "the "intelligent" (for want of a better term) whole's (*gzhi*, *ngo-bo-nyid-kyi gzhi*) having come into its own as mind-psyche (*sems*) and continues in this eigenstate."

51. In this compound, made up of the terms *dam-pa* and *rang-bzhin*, the term *dam-pa* is used here in a sense for which our language has no word coming close to its intention. My rendering of this term by "dynamics" attempts to convey the transition from a potentiality into an actuality. It is this both/and that crystallizes itself into the sememic-morpheme *A*.

52. *Kun-tu-bzang-mo klong-gsal 'bar-ma nyi-ma'i gsang-rgyud*, 24: 345a:

> *stong dang gsal-ba khyab-pa gsum*
> *dbyer-med nyag-gcig rang-byung-ngo*

> The three (adverbs-adjectives) voiding [i.e., not allowing any structure to persist], radiating, and encompassing [act]
> Inseparably (from one another and constitute) a self-originated singularity,

and fol. 364b:

> *stong dang gsal dang khyab-pa gsum*
> *dbyer-med nyag-gcig ngang-du rdzogs*

> The three (adverbs-adjectives) voiding, radiating, and encompassing are
> Inseparable and completely [describe] the singularity's dimensionality.

It cannot be emphasized too often that the Tibetan word *stong-(pa)* is a verb and not an adjective, as is this term's Sanskrit equivalent *śūnya* and hence has nothing to do with the Sanskrit-only reductionist's "empty container" ideology.

53. It is not so that the "whole" is one thing and the "intensity" another thing; rather the whole is the intensity and the intensity is the whole.

54. *Kun-tu-bzang-mo klong-gsal 'bar-ma nyi-ma'i*

gsang-rgyud, 24: 352b:

thams-cad rig-pa'i rang-rtsal yin
rang-rig rtsal-snang shar-ba-la
sems zhes ming-du btags-pa'o
sems zhes ming-du btags-pas ni
'di yin med-pas gsal-stong ste
rtog-byed gsal yang mkhan-po stong
rtsal-snang rlung-gi rta-la zhon
rlung yang rig-pa'i rang-rtsal yin
rin-chen zur-brgyad snying-gi dkyil
kun-khyab ye-shes ngo-bo ni
sa-bon yi-ge'i tshul-du gnas
de nyid ngo-bo shes-pas chog

55. Also imaged as an eight-petalled lotus flower, this pattern relates to the eight perceptual patterns as developed by the Indian Yogacara philosophers.

56. *Kun-tu-bzang-mo klong-gsal 'bar-ma nyi-ma gsang-rgyud*, 24: 352b:

thog-ma'i ka-dag stong-gsal-las
'od-khyim kha-mdog-lnga-ldan-las
gsal-'tsher lhun-sdug 'od-zer 'phro
de yang ye-shes rtsal-nyid-do

57. In this phrase the term *thog-ma*, rendered as "primordial beginning" intimates a "before" there was any beginning; and the term *ka-dag*, here freely rendered as "purity and transparency" implies Ernst Cassirer's idea of "symbolic pregnance." For a detailed exegesis of the Tibetan term see Guenther, 1996, p. 15 and note 39. The qualification of this pre-beginning dynamics as nothingness-radiance (*stong-gsal*) aptly describes the experiencer's *feeling* of there being nothing and yet a (luminous) presence.

58. One other point to note is that although the Tibetan term *sa-bon* corresponds to the Sanskrit word *bīja*, its use has nothing in common with the latter's use in the Hinduist theistic literary works where its standard expression is *bīja-mantra* (see Johari, 1986, pp. 43-44). And while much has been written about the Hinduist context (see e.g., the in-depth study by Beck, 1993), nothing has so far been written about the Buddhist context for obvious reasons. A static theistic world view is incompatible with a process-oriented non-theistic world view.

59. *Kun-tu-bzang-mo klong-gsal 'bar-ma nyi-ma'i gsang-rgyud*, 24: 354b-355a:

bdag-nyid spyi-gtsug om dkar bsgom [355a]
mgrin-par āh dmar snying-gar hūm mthing bsgom
yi-ge gsum-la ye-shes me
dkar dmar mthing-ga gsum 'bar-bas
rigs drug sa-bon drug-po dang
lus ngag yid gsum sdig-sgrib dang
ma-rig-pa-yi bag-chags-rnams
gzhob-tu thul-du bsreg-par bsgom

60. According to the *Kun-tu-bzang-mo klong-gsal 'bar-ma nyi-ma'i gsang-rgyud*, 24: 354b and the *dPal Khrag-'thung gal-po*, 19: 20b these are the *a*, *nr*, *su*, *tri*, *pre*, and *du*.

61. These are the three positive forms of existence: gods, demigods, men, and the three negative forms of existence: animals, ghosts, denizens of hell.

62. This triad of *lus*, *ngag*, and *yid* constitutes the fictions of our ego-centric and ego-logical re-presentational mode of thinking that contaminates, obscures, and falsifies the deeper realities experienced as *sku*, *gsung*, and *thugs*.

63. They describe a process of increasing materiality. In his *sPros-bral don-gsal*, 1: 86a, Padmasambhava describes this process as (1) snow falling on a glacier, (2) ice forming on a lake, and (3) a piece of cloth being soiled by dirt.

64. The technical term *ma-rig-pa*, corresponding to Sanskrit *avidyā*, is usually rendered by "ignorance." Though not exactly wrong, this rendering fails to bring out the intrinsic meaning of this term. Unlike the *a* in *ahimsā* "non-violence," emphasizing the non-existence (*med-a*) of violence, as clearly stated in its Tibetan corresponding term *'tshe-ba med-pa*, the *a* in *avidyā* does not signify the negation or non-existence of *vidyā*, rather, as its Tibetan rendering by *ma-rig-pa* makes abundantly clear, it signifies that what is under consideration is *not quite* what it might or could be. After all, even the stupidest person has still some intelligence, even if it does not amount to much.

65. See the unknown commentator's compact gloss to *dPal Khrag-'thung gal-po*, 19: 154a.

66. Since the whole is "conscious" in the sense of a "supraconscious ecstatic intensity" (*rig-pa*), such combinations as *rig-pa'i rtsal* and *rtsal-gyi rig-pa* (meaning that the one is the other and vice versa, not that the one is one thing and the other an other thing held together by the so-called genetive particle) are not uncommon. However, since our words like "consciousness," "awareness," "intelligence" are problem words (see Stewart & Cohen, 1997, p. 202), it might be best to render *rtsal* by "functionality." Now, "to function" means "never to be at rest." The implication of this "never to be at rest" has been succinctly stated by Häberlin (1952, p. 48):

> Die Funktionalität des Subjects offenbart, daß das Objekt *vielheitlich* ist
> (The subject-*qua*-subject's functionality reveals [the fact] that object-*qua*-object is *manifold*).

The author goes on to say:

> *Geordnete* Vielheit. Jedes einzelne Seidende is qualitativ "bestimmt," jedes steht in eindeutigem Verhältnis zu jedem andern. Vielheit des Seienden stört nicht die Ordnung; sie bedeutet aber, daß diese Ordnung "komplex" ist. In der so geordneten Welt hat jedes Seiende seinen qualitativ bestimmten "Ort." Es ist darin nicht vertauschbar gegen ein anderes. Dies ist der Begriff des *Individuums.* Individuum ist Seiendes von eindeutiger Qualitas (identisch mit seiner "Position"), unverrückbar und unersetzbar. Als qualitativ eindeutig hat es in sich keine Verschiedenheit, ist daher weder geteilt noch teilbar. *Ordered* plurality. Every single being is qualitatively "determined," every single being is unambiguously related to every other single being. The plurality of that-which-is does not upset order; it means that order is "complex." In a world so ordered, every single being has its qualitatively determined "position." In this its position it is not exchangeable with any other single being. This is what is meant by *individuum.* Individuum is a being of unambiguous quality (identical with its "position"), unalterable and irreplaceable. In its being qualitatively unambiguous there is no difference, hence it is neither divided nor divisible. (tr. auct.)

67. There are two related terms in the Tibetan language, not found in Sanskrit, for which reason Western academics are blissfully ignorant of their subtle differences. The one is *thugs-rje* and used in *dPal Khrag-'thung-gal-po*, 19: 17b with reference to the Self's cosmic dimension:

> *mi-rtog dbyings-las thugs-rjes chags*
> *cis 'dul der snang yid-bzhin sku*

Following the unknown commentator's exegesis this stanza means:

> Having come-to-presence from out of (Being's) non-conceptualizable dimensionality [as its causal momentum] by way of (its) suprasensual concern (*thugs-rje*) [for the sentient beings, and set Himself up as the Heruka (the whole's ecstatic exuberance)]
> [He] shows [himself] in any [form] suited to guide [them and therefore is] the corporeally felt and seen presence [associated with the] Wishfulfilling Gem

The other term is *snying-rje* and used in the quoted text on fol. 71a, with reference to the "in-depth appraisals":

> *de-bzhin-nyid stong-pa dang / kun-snang snying-rje sgom-pa / rgyu'i ting-nges hūm mthing-nag 'bar-ba gcig bsgom*
>
> You should by way of the "just-so" appraisal attend to (Being's) nothingness and by way of the "all-around" lighting-up appraisal to (Being's) circumspective heartfelt concern, and by way of the "causal momentum tinkling" appraisal to (Being's) sonic sememic-morpheme *hūm*, all ablaze in a dark blue color.

68. Heidegger uses the German word *Zugehörigkeit* which has the double meaning of "belonging to" and "listening to."

69. Quoted in Berendt (1988, p. 101).

70. Sonic-sememic morphemes play an important role in the construction of our lived-in world. The details of this construction lie outside the scope of the present essay. In the Western context, Gaston Bachelard's (1964) *The Poetics of Space* deserves special attention.

71. *dPal Khrag-'thung gal-po*, 19: 20b; 79b. In the list given in the *Kun-tu-bzang-mo klong-gsal 'bar-ma nyi-ma'i gsang-rgyud*, 24: 354b, the order is *a tri nr su pre du,* which may be the block-carver's error.

72. This ambiguity reflects the awareness that a human being may be more "spiritual" for which the color symbolism is a deep blue, or be more "active" for which the color symbolism is a green color. However, if a human being is seen as a network of structural development lines (*rtsa*), he is made up of all colors and constitues a prime example of complexity.

73. There is a curious inversion involved. The morphemes so far discussed have their origin in the Sanskrit language. In view of this fact one would assume that *su* would point to the word *sura* meaning any "god" and that *a* would point to the word *asura* meaning a "demigod" (or, as the Indian etymology wants to have it, a "non-god"). Furthermore, yellow, by its association with gold, is the color of wealth. Now, in Indian mythology the gods and demigods were fighting with each other, because the demigods were the "haves" — (in their territory there grew the Wish-fulfilling tree) — and the gods were the "have-nots." Their "whiteness" may well refer to their poverty, morally camouflaged by "purity." The Indian myth is honest in exposing greed as the driving force behind war; in this respect the Indian myth refreshingly differs from the dishonesty broadcasted by Western vainglorious politicians.

74. This morpheme derives from the Sanskrit word *preta*. These beings are plagued by hunger and thirst. In modern terms they are those who suffer from bulimia and alcoholism.

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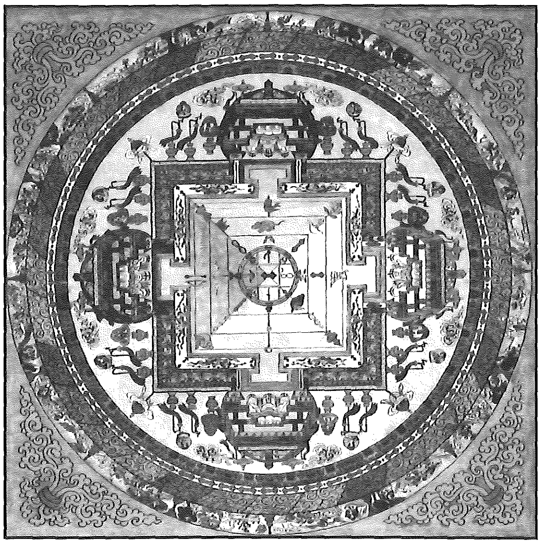

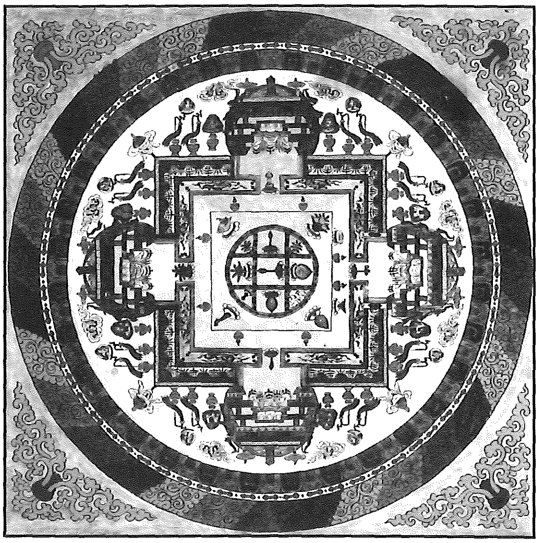

Specimens of symbolic mandalas from the author's collection